

NOTICE:

To those entering these pages
of human productivity

we greet you with
awareness

that apathy may be conquered;

we greet you with
anxiety

that true peace may soon abound;

we greet you with
concern

that love may have ground in which
to nourish.

SEMESTER I VOLUME I

1969

ST JOE COLLEGE

RENSSELAER, IND

PLEASE NOTE : THIS MAY SEEM
 LIKE A FUNNY TABLE OF CONTENTS TO YOU
 BECAUSE THESE TWO PAGES ARE TURNED
 AROUND! BUT DON'T FRET WE DIDN'T
 PLAN IT THAT WAY.

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TO EVERYONE WHO ENDS UP
 READING THIS MAGAZINE:
 SHALOM!

OK, EVERYBODY! THIS IS A TABLE OF CONTENTS

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37 FROM THE DESK OF NICK
N. KLINKER

RESPONSIBILITY FOR PULSE

FRANK HUBENY

MAIN ASSISTANTS

VINCE LEWGERICH, JAMES TIMMERMAN,
MICHAEL NELKIE, PAT BUREK, DENIS MYERS,
et. al.

A COMMENT VIA B-DALL

September 28, 1969

Dear Sir:

I couldn't help but write and express my heart felt joy over the contents of a September 25, Stuff editorial written by one of your seminarians. I refer in particular to the second half of the letter which discussed the using of priests for "cheap labor," doing jobs any layman can do.

There is a strong implication that you favor priests as being ministers of their religion and not being forced (either by the dictates of society of just plain ignorance) to take on the secular responsibilities of the layman. As a Brother novice, it is gratifying to know that one of our future priests has a solid view of the priest-layman controversy, and obviously states his convictions on how it should be settled.

As a layman, (and I think I speak for all laymen, secular and religious) I agree with your approach and hope that this attitude will be nurtured by he who wrote the letter, and other seminarians of the Society of the Precious Blood.

In Gratitude,

Brother George Blackney
Brunnerdale

Dear George,

Would you believe that the letter which you (360 miles away) felt an urge to formally respond to was taken rather indifferently by the priests at SJC? The "he who wrote the letter" received only a brief respectable comment from Fr. Esser and a slight mention of it from Fr. Hanish.

Now that the "whap of the year" has been completed: Supermongies invading Aquinas, priests enjoying third floor (empty) Schwieterman and the secular students filled with more bitterness toward the farce, the community has taken on its all time nadir. It would really be something if Drexel's protests would evolve into a seizure of that empty third floor.

F.H.

LETTER FROM THREE COEDS ...

Nov. 2, 1969

Dear Editor:

It has been brought to our attention that a frequent topic of gossip in Xavier Hall is Saint Joseph's coeds. Needless to say, the coeds are not overly impressed with this attention given to them by the Frosh-Soph Precious Blood Seminarists.

It is not unusual for a coed to find herself known throughout Xavier Hall for some notorious incident, while in reality the deed is not in the least notorious, or perhaps is even non-existent.

We, who are the targets of this "busy-boding", would like to be able to think of our priests of tomorrow in a better sense than merely as a part of the "mongie grape vine".

Remember--The mongie of today is the priest of tomorrow. Can the gossip of today be trusted in our confessional of tomorrow?

Three coeds.

Dear Three coeds,

Please accept my apologies for any immaturity on the part of a relatively few members of Xavier.

To the best of my knowledge there is no coed notoriously known in Xavier. I have as a matter of fact, never heard your name mentioned, "Three coeds", in Xavier in my life, so maybe there has been some mistake.

Nonetheless, Pax Vobis, with hopes your letter doesn't stifle the friendships that may exist.

F.H.

ON BECOMING ONE'S SELF (for a change)

The walls of Xavier are starting to contain men who have very mixed up emotions and feelings. They are starting to realize that they have their lives to live. They are starting to get off the band wagon and beginning to venture life on their own. They have come to realize that there is more to life than just following a strict daily schedule and going to religious services each day. They have discovered that there are lives of dedication outside the way of a religious life. They are starting to see what it really means to live. "To live is to believe in yourself, your future, your dreams, and to find someone else to believe in too. It is to dare to love, to take chances at life. It is to step forward and not be afraid to be hurt, to reach out with your hands, with your heart, when you're not sure what you're reaching for..."

So parents, fellow-seminarians, professed members, secular students and all others, bear with us while we search for OUR lives. We are only growing up.

Tom Fisher

I don't have any special insights concerning what a seminary should be, let alone what Xavier Hall at St. Joe's should be. I know what it is though--for me, that is. Xavier Hall is what I make it. It's a tremendous freedom I'm suddenly confronted with. I love it! What am I making of Xavier Hall? What are my goals? What am I doing here? Here is a little something I wrote one morning which sums it up.

Raining

...trapped at Halleck center at 3:00 a.m.

smoking and pacing and
not feeling much of anything.

LISTEN
to the ash fizzles in the puddle
while the Beatles sing

A DAY IN THE LIFE.

SOMEbody who is high gave me 15¢
to buy my cigarettes!

Bless him!

Damn the cigarettes!

a guy and his girl make, and
so someone, HIGH,

yells

loudLY

and I wish kathy were here.

he still yells!

NO! NO! NO! he yells.
pat, the seminarian, walked
up

the steps with his
HAND IN HERS.

not disillusioned though...glad!

don't want the rain to stop?
want to stay.

Very Interesting

matches fizzle also
if you don't hold them to long.

i gave up.....smoking

people who come and Go,
i can see
in big plate glass
all around before i can see
them...solid.

police

outside in his little car
stopped
to watch
me write on the heater
i was destroying.

Two more make up the steps.

not me though.

winSTon after winSTon

it took me forever to decide
on WiNstoN.
they're OK...good friends...they treat
me like my friends.

CHANGE tape to side two.

butts slowly change puddle to tea.

lousy day...slept
through all my classes.

when will I kick my ass?

two go out now into the rain
which is almost quit now

but they pull their
coats over their heads to make me feel
good.

Bless them!

they are true friends
even if they both look funny and

I am handsome.

light up another friend.

Imagine...friends
for only 35¢!

i guess she won't come. what a riot.

"college" is "education" in finding self.

JAMES TIMMERMAN

Layout:

PAT BUREK

JESUS

A BOOK REVIEW

MICHAEL

RIDENOUR

CHRISTS

Running the risk of sounding like a broken record or being overlooked by those intellectuals who have relieved themselves of the burdens that believing in a God presents, I am writing to give a few of my observations about the man, God, or figment of the imagination (whichever you prefer) called Christ.

Some men and women have blown their minds trying to find out who Christ really was and trying to integrate him into their lives. They have studied about him, thought about him, tried to talk to him, tried to live for him, and they have finally ditched him. They find it easier to live without him present, messing up all their plans. It is hard enough to find happiness in this world without having to worry about keeping some higher "concept" happy. They no longer have to worry about Jesus frowning down at them and writing their names down on his list of naughty children when they screw their women or embezzle their neighbor. Life without Christ is free and easy for them.

Now there are others who believe just the opposite. They accept Christ as their God and the person they want to live for. They have accepted his basic teaching of love for their fellow man above everything

Hippies and Christians Hypocrites or Peace Makers"

The Hippie movement, like the movement of Christ, is very ideal and difficult to follow. Our society has been stimulated again. It has not been since the beginning of Christianity. People actually want peace, not war. People believe that every person is a free agent and that no one is better (concerning human nature) than the next guy. People believe that all men can live together "to form a more perfect society" for the world.

"...but Hippies rebel against the society of today to form a new one...but they only accept others into their society if he or she wears long hair and bell-bottom clothes..." This is the only way to be in a Hippie gang. Hypocritically, society (including the Christians of society emphatically) reject Hippies, as Hippies reject the society.

Are they not both preaching the same teachings of Christ? The Church can do well to look at the Hippie movement. Although it seems that many Hippies are

THE MYSTIQUE OF MINORITY

MINORITY

The intent of this paper is to ascertain what is the mystique of minority. What is that essential truth that makes a group a minority?

First, a minority is a group of people held together by ties of common descent, characteristics, language or religious faith feeling themselves different from the given political entity.¹ In this entity the minority "occupies a subordinate status, receives differential treatment, and are excluded from full participation in the life and culture of the society of which they are a part."²

The word minority literally means "the smaller number" or less than the whole but in the social sciences "statistical criteria" is superseded by those of power, privilege and prestige. An example of this type of minority situation is found in South Africa where three million whites rule over 10 million Bantu. In America this situation is exhibited in many communities of the South where a minority of whites have social and political status well above the more numerous Negroes in those communities.

In the case mentioned the minority was a racial one. Besides a racial minority there is also the ethnic minority. An ethnic minority is sometimes

1 "Minority," Encyclopedia Britannica, 1967, Vol. XV, p. 542.

2 "Minority," Collier's Encyclopedia, 1967, Vol. XVI, p. 336.

considered a "nationality" which differs in some cultural respect from the dominant group. . . . Examples of ethnic minorities are: the Irish of Boston, and Norwegians of Brooklyn. They are not distinguishable biologically, but have a different religion, language, habits, or traditions. This differs from the racial minority in that the American Negro who shares with whites a common language and tradition, and only differs by racial characteristics. Some minorities such as the Japanese-American and the Indian American have both the mystique of racial and ethnic minority.

Many other groups in society present similar minority problems. Women, the ages, intellectuals, teenagers, and others are also excluded from full social participation.

In order to study such a complex problem a part must be isolated. Previously this paper has centered on the theory of minority. This example of the experience of a minority today should bring out some clearer information on the mystique of minority. The mystique of minority in this case will be shown through an ethnic group. Taking a case which is contemporary and extreme will make it easier to see what is the mystique of minority.

CASE

On May, 1967, the 14 million ibos tribesmen with other smaller tribes (ethnic groups) seceded from the Federation of Nigerian States to form the Republic of Biafra. The Ibos are an ethnic minority. Its culture is different from the ruling party in Nigeria, the Hausi tribe. Because of this succession civil war has broken out between Biafra and Nigeria.

If one investigates the situation in Nigeria the mystique of minority can be easily seen. First one must see Nigeria when it was a British possession. When the British staked out their territory they went about it with complete disregard of the dif-

ferent tribes in its political entity. Therefore under Britain's jurisdiction there were more than ten different tribes (ethnic groups).

Because of British favor and hard work the Ibos tribesmen became more advanced; while the Huasis were conservative, not liking education from a foreign source. So the Ibos became "more educated, more economically and culturally involved with the occupying power..."³ Of the nine million Ibos two and a half are Catholic, differing from the Hausis



who are Mulsims. "Though everyone seems to shy from saying it out loud, this war (Biafra vs Nigeria) is quite essentially a matter of religion and of 'European versus Non-European ties'"⁴

In 1960 Nigeria, the largest nation in Africa with 55 million people, became an independent coun-

3. "Biafra: Portent For the Future," Commonweal, February, 1969, p. 154.

4. Ibid.

try. Some of the Ibos trained by the British held executive positions throughout the country. When the larger Hausi tribe got into office, they removed the Ibos and replaced them with Hausi men. Here because of tribal and cultural differences and lack of power the differential treatment associated with minorities comes to the floor. The tension between the Ibos and the Hausis grew. When the President was removed by a coup, rumor had it that the Ibos were behind it. Because these rumors, pogroms were carried out against the Ibos in Northern Nigeria. These pogroms took 36,000 lives. (Annihilation is one way of getting rid of a minority problem.) The remaining Ibos fled for their homeland in the East. At this time Lt. Col. Odumegwu Jjukwu was the military governor of the Ibo territory. The Ibos differing from the larger tribe in culture, occupied a subordinate status, and excluded from full participation in society decided to form the Federation of Nigeria under Lt. Col. Odumegwu, an Ibo. The Ibos then established the Republic of Biafra. The Nigerian (Hausi) government has reduced the Republic of Biafra from 30,000 to 5,000 square miles in which 8,000,000 people are enclosed.

The mystique of minority thus far in this paper is based on the premise of being different from and being recognized as being different. But what is this war in Nigeria besides "...a result of this difference between Christians and Moslems and the cultural difference between more European and less European orientated-we have a civil war in Nigeria."⁵

To understand how a minority feels about the hostile majority here are a few excerpts on which I will later call on to support my next statement on the mystique of minority.

continued p 61

5 "Biafra: Portents For the Future," Commonweal, March, 1969, p. 155.

B.P.'s SUMMER

"UP TIGHT"

Since last years columnist(John Rietschlin) has receded to B-dale, I have been chosen to step into his shoes. John wore size 9 but since I wear size 10, my main goal for this years Brother P. Report will be to refrain from becoming "uptight."

This past summer... with the mongies departed and the supermongies substantially decimated, the Brother P. group became the men on campus (the only men on campus) Many of us did manual labor, some fellows took advantage of the summer school program(some academically others in other ways). Many nights were spent on the infirmary steps obtaining one type of cure or another or possibly trying to see how much weight one infirmary swing could hold. The Brother P.'s

were celebrating the moonwalk with some of their own moonshin.... (Whoops, that's an Emil no-no!) when one of our crew became a little-"high"- namely T.A.Nufer At any rate, what really brought down the house (or the pipes if you are in the basement of the Ad. Building) was Mr. Nufer's remark, "I feel warm all over," immediately followed by the TV announcer telling us the PLSS count on the moon. Charly was ho-hoing(!) so hard that even the infirmary couldn't help.

Joe Fisher and Leo Wassorman spent their summer vacation working at B-dale on the O.E.O. government program. They seemed to enjoy themselves(so did their fellow counselors) while learning a great deal about the needs of the underprivileged in the

THIS PAGE IS DEDICATED TO ALL OF YOU

THIS PAGE IS DEDICATED TO ALL OF YOU

Have (The Carthagena-Hill) link who lives somewhere in Mercer County, Ohio. Larry (Burns) Penn was next to flush his bell bottoms on our hallowed doors. Pat Walsh who we would learn later was our color t.v. (pee-in-the sky) contributing appreciably to the spectrum of our rec-room. Tom 'Annaer', whose famous brother stalks the lockerprovs of Xavier, needs no introduction to most of our readers.. Finally, last but not least, our Physical Ed Major and Karate expert Dennis (Super Beer Blast) Donegan whose mere than capably holds the rear of our fifth year postulant group.

While these new aspirations were moving into our former sixth-year class, now called the novi-guys for lack of a better term are at Bdale and Cleveland's St Edwards parish respectively. Bro. Charley works in the kitchen and laundry. (Tulips) Bro.

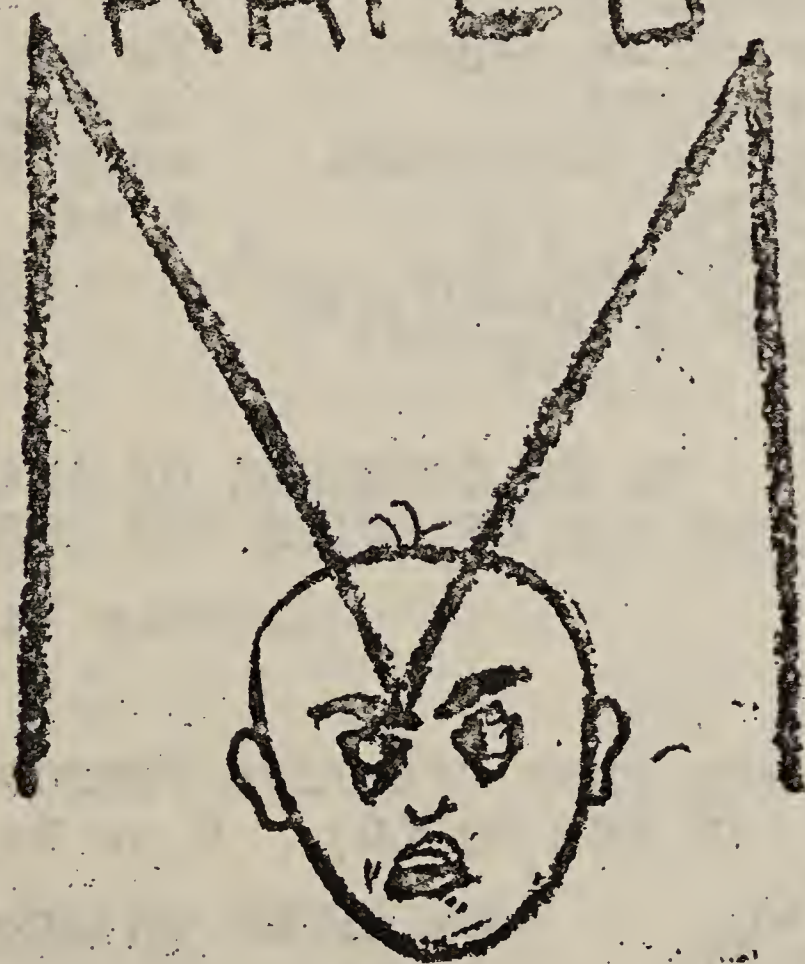
Mike (Mandy) is the nursery planter in the nursery although reports are that "Tulips" has somewhat withered this fall due to illness, but is is hoped here at Joe's that "Tulips" will blossom forth in the spring. Bro. George Blackney has premiered B-dale's first lemonade stand and teaches music on the side. Bro. John Rietachlin has programmed his students for math and also is teaching the professors at Malone College (oh I'm sorry, John is a part time student at Malone). Bro. Hugh Henderson is doing various apostolic works in Cleveland teaching C.C.D. and music, chor courses, C course there has been some talk of bestowing upon Bro. Hugh the honorable title of Archbishop of Cleveland, but is was decided that the Collegeville area would be slighted if their archbishop also presided over the Cleveland area.

(25) This tremendous article is the work of
TOM BOHMAN, RLP.

THIS PAGE

IS

RATED



WHAT A WASTE OF
SPACE

Everyone has one main ambition in life. Sometimes they find out their ambition when very young and sometimes not till late in life. But when they are formed is irrelevant. The fact is the 5th year sems and BPs have already found out their ambitions. Some of them may be rather wierd but all in all they are very sound and judgmental.

AMBITION (1)

Now Don't
BE
SACRIFICIAL

To be governor of
the glorious state
of Alabama or
Pastor of St. Eds
in Cleveland.

John Chernoski

To be the most pop-
ular person on
campus and still
sleep till 5 PM. WHEN
YOU
GO
TO BED?

Dennis Anslover

THE BLUE
RED
WHITE
AND YELLOW

LOVE IT
OR LEAVE IT
JOHNNY A' BOY!

TO BE GOVERNOR OF ALABAMA
JUST OUT OF SPITE FOR CHERNOSKI.

THAT FIGURES

Clarence Williams

TO BE THE MOST CREATIVE PERSON
IN THE WORLD! Dave Feicht.

OH WERE, OH WERE HAS
OLD DAVEY GONE?

THE CONTENTS WERE
COMPOSED BY TOM
WANNER - IT DOES
NOT NECESSARILY
REPRESENT THE
VIEWS OF PULSE
WHATSOEVER
THAT MEANS

Gary Swink: To be rector of B-dale.

To be able to talk
faster than a voice
taped on a tape re-
corder at high speed.

James Crees

To Mike Baltes
(and all his
women): Fax
Vobis as
he will say when
he teaches
Latin.

To be able to understand
why the guys at
Xavier are so
wierd!

Pat Walsh

TO CONVERT THE POSTU-
LANCY TO CHRISTIANITY.
(Why bother? -ed note)
Dave Link

To be director
of seminarians
at Xavier Hall.
Ken Alt

Matichek, Robert:
To be head cook at
P.B. seminary.

SO THAT'S WHAT
YOU'RE STUDYING
IN THE
PEACE
UNION!

To be pope and write
(2) encyclicals a day.
(guess who: George Kuzara)

Jim
Vuksanovic:

Going to

Thomas McGuirk:

To be a vocation director
write a book: "Hair at St. Charles.

Hair everywhere"

HI!

To be the first hippie
brother, Larry Fenn.



MAN EAT-ER

Mike Stang: To be able to play
tackle football with the
provincial staff.

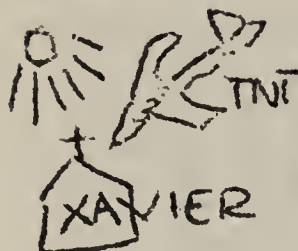
Sigismund Pikul is destined to change
his name. THIS IS A PICKLE TO AVOID

Kenneth Hoying is destined to
replace Norbert Hoying.

HIS NAME IS
REALLY
DRESS,
I THINK. I WAS TOO LAZY TO CORRECT
IT, AS USUAL.



TO BE THE LONGEST LIVING CANCER
VICTIM. MIKE NARTKER



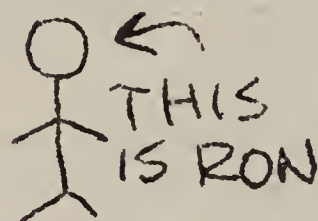
To bribe a kamikaze
pilot to do a little work
on Xavier Hall. Sigismund Pikul

YOUR ON THIS
ROSTER TWICE!

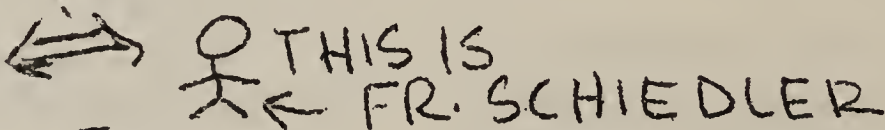
To be a sparkling inspiration of holiness
to his fellow seminarians. Mike Nelkie

To persuade Mark Westgerdes to come
back to the seminary. James Timmerman

TO BE FR. SCHIEDLER'S ORDERLY ^{4/1/80} ^{3/20/80} ^{3/20/80} SEE YOU
FOR THE REST OF MY LIFE!
IN SEELY
VILLE



2 Ron Curtis

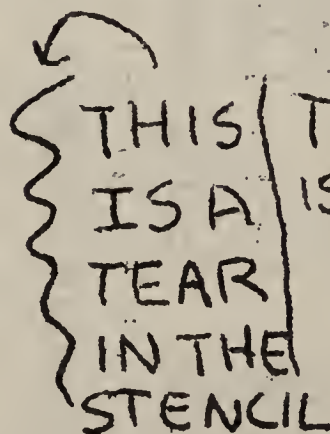


THIS
SPACE
LEFT
EMPTY

To be the first priest
to teach the rudiments
of basketball at Julianne
(an all girls school
in Dayton). Bill Larger

Roessler, Robert: To be able
to compute more data than
the Xerox 327. (?)

Seipel, Ken: To be an RA
at Justin.



THIS
IS JUS-
TIN



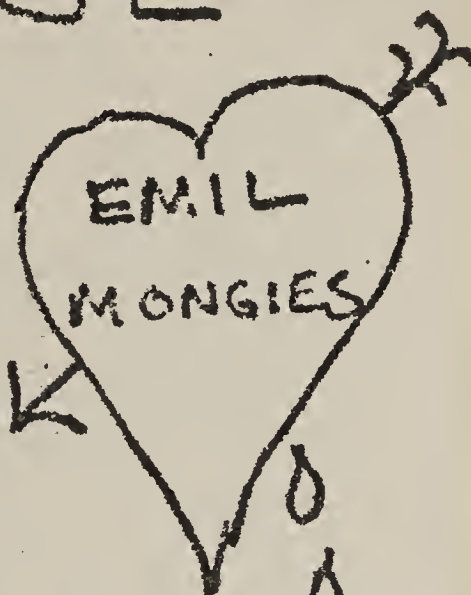
THIS IS
KEN

24

EMIL LABBE

KEMOSABI

I HOPE I DON'T DEFEND THE SEMINARIANS BY MY MOMENT
ON HYPOCRISY. (HA HA HA)
PAX VOBIS: J.O.



YOU'RE TOO
COOL, EMIL!

AND FINALLY,
FOR ALL
PRIESTS, DEACONS
& SEMINARIANS
WHO ARE HAVING
A DIFFICULT TIME
WITH THEIR
VOCATION, LET US
PRAY TO THE LORD

THE CONTENTS OF THIS PAGE
FOUND UPON THE EDITOR'S DESK
DO NOT NECESSARILY REPRESENT
THE VIEWS OF PULSE, BUT WHAT
DOES PULSE CARE ANYWAY.

by George Kuzara

Saint Gregory the Great says:

Beams for building purposes are cut in the forest but they are not made to bear the weight of the building while they are still fresh. It takes time to season them and to make them fit for the purpose for which they were intended. If this precaution is omitted, they will very soon break under the weight. (St. Gregory the Great epist. 106)

We, seminarians, are the green trees and the seminary is the place in which we are to be seasoned and made fit for the purpose of bearing the weight which shall some day rest on us as priests. The seminary is the seasoning house for us. The questions which this brings up are what kind of training should this seasoning be and what kind of people should be doing this teaching?

Pope Pius XI, in the third part of his Encyclical Ad Catholici Sacerdotii, which deals with the preparation for the priesthood, stresses the importance of philosophical and theological training more than anything else. This answers the first question.

In answer to the second question, His Holiness has the following to say:

You should be careful above all in your choice of superiors and professors, and more especially still

of the spiritual director on whom devolves the grave duty of forming the priestly soul in these young students. Give your very best priests to your seminaries and do not be afraid to take them from other positions which though they may seem more important, cannot be compared with the primary and indispensable work of the seminary. Select men who will teach the priestly virtues even more by example than by words, men who are capable of communicating to their students a solid manly, and apostolic spirit. With men like these in charge piety, chastity, discipline and study will flourish in the seminary. Holy Mother the Church is well aware that as the people depend on their priests, so too the priests themselves are largely what their training makes them.

If our seminaries are producing priests who are mixed up, caring only about themselves and not knowing what is going on, something is obviously wrong. If the example given to our seminarians is such, then what kind of priests will Holy Mother the Church be sending out into the field?

This brings us to question number three. If the Church is sending unfit priests into the field, does the responsibility lie in the fellow student seminarians to decide who is or is not to go on or does it lie in the superiors or is the answer to close seminaries?

It is obvious that the decision lies in the superiors and the closing the seminaries is not the answer. Pius XI has the following to say:

The watchful and experienced superior of a seminary, who knows his students individually and studies the character and inclinations of each of them will not find it very difficult to discern which of them has a true vocation to the priesthood.

Those who are habitually intractable and undisciplined with no inclination towards piety and no interest in work or in the salvation of souls; those given to sensuality and who over a long period of time have given no sign that they are able to overcome these habits; those who show such little aptitude for study that they will be unable to follow the prescribed courses to the satisfaction of their superiors all these are not suitable and are not meant for the priesthood. If they are not removed from the seminary at the proper time, they will find it harder to depart at a later stage though they have neither vocation nor priestly spirit, they may perhaps take on these obligations of this onerous office. (Ad Catholicii Sacerdotii).

If this happens will there be enough priests?
His Holiness goes on to say:

Neither bishops nor religious superiors should be deterred from this necessary strictness by fear of diminishing the number of priests for the diocese or the Order. This particular problem had accured to Saint Thomas Aquinas who said, 'The Church is never abandoned by God to the point of not having enough capable priests for the needs of the people, if it ordains only those who are worthy and sends the unworthy away.' (Ad Catholicii Sacerdotii)

It also seems to be clearly evident that the older priests do not approve of what the young priests

contd. p.43

1. When our Lord and Master Jesus Christ said, "Repent." (Matt. 4:17) he willed that the entire life of believers to be one repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortifications of the flesh.
4. The penalty of sin remains as long as the hatred of self, that is, true inner repentance until our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.

95 THESES

Lurking in the mist of early morning, a lone, curious figure crept up toward the imposing Grand Portal of the Saint Joseph Arch-Cathedral. Clutching in his sweaty hand the ponderous manuscript, a courageous Valpo Crusader celebrated the 452nd anniversary of Martin Luther's Nailing of the 95 Theses to the churchdoor of Wittenburg. Ah yes, brave Crusader, you have celebrated well-yet Be Ye Wary of Ye Olde Rensselaer Inquisition, which is to convene shortly.

On these pages are printed the various evidence of the foul, dastardly deed.

JIM DYORSCAR

10. Those priests acting ignorant and wicketly(sic) who, in the case of dying, reserved canonical penalties for purgatory.

16. Hell, purgatory, and Heaven seem to differ the same as despair, fear, and assurance of salvation.

18. Furthermore, it does not seem proved, either by reason or scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.

19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain in assured of their own salvation even if we ourselves may be entirely certain of it.

20. Therefore, the pope, when he uses the words "Plenary remission of all penalties," does not actually mean "all penalties," but only those imposed by himself.

21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.

PAX VOBISCUM, LUTHERANS!

27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.

28. It is certain that when money clinks in the money chest greed and avarice can be increased; but when the church intercedes the result is in the hands of God alone.

29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal as related in a legend.

30. No one is sure of the integrity of his own contribution, much less of having received plenary remission.

32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

AND YOUR LUTHERAN FRIENDS SHOULD



FOR THE BEAUTIFUL PAGE. 100

THANK YOU JAMES A. DUBESCAE.

35. They who teach that contribution is not necessary on the part of those who attempt to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrines.

36. Any truly repentent Christian has a right to full repentance of penalty and guilt, even without indulgence letters.

37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the Church; and this is granted him by God, even without indulgence letters.

44. Because love grows by works of love man therefore becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.

45. Christians are to be taught that he who sees a needy man and passes him by but gives his money for indulgences does not buy papal indulgences but God's wrath.

IT THOUGH.

TREASURES OF THE CHURCH

55. The treasures of the church out of which the pope distributes indulgences are not sufficiently discussed or known among the people of Christ.

62. The true treasure of the church is the most holy gospel of the glory and the grace of God.

63. But this treasure is naturally most odious, for it makes the first to be the last. (Matt. 20:16)

64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65. Therefore the treasures of the gospel are nets which one formally fish for men of wealth.

66. The treasures of indulgence are nets which one now fishes for men of wealth.

CONDEMNATIONS

75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of god is madness.

76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.

79. To say that the cross emblazoned with the papal coat of arms and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.

"FOR THE SAKE OF HOLY LOVE"

81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or the shrewd questions of the laity.

82. Such as: "Why does not the pope empty purgatory for the sake of holy love and a dire need of the souls for the sake of miserable money with which to build a church? The former reasons would be most just; the latter is most trivial."





92. Away then with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer. 5:14)

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians should be exhorted to be diligent in following Christ their Head through penalties death and hell.

95. And thus be confident of entering into Heaven through many tribulations rather than through the false security of peace. (Acts 14:23)



FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE

FEAR NO MORE!

ST JOE TOILET PAPER GUARANTEED
TO WORK EVERY TIME!

"Shi~"
[censored]

WITH OUR BRAND

"Great"

 NEW!!

PRODUCT (RIGHT) YOU FEEL SAFE

WHEREVER YOU GO
WHENEVER YOU GO
WHATEVER YOU GO

"Gimme
gimme
gimme"



FREE
NOTE THE SOFT TEXTURE
AND FRAGRANCE

SAMPLE !

CUSTOMER COMMENT:

"But I can take it. I
cleaned women's jiggs
this summer."

Thank you Nick Klinkner

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THE VIEW OF THESE
THINGS IS NOT NECESSARILY
THE VIEW OF ANYBODY



...an incompressible
 fluid in a stream
 flow, then the gas
 ($\frac{1}{2} d v^2 + h d \rho + p$) is con-
 stant at every point in the
 fluid.

FROM THE DESK OF NICK

TULLY MAI
 (REGULAR
 COLLEGE
 REGULATION)
 RX F 9.2

The paper on the
 subject of the
 investigation of the
 cause of the
 accident is
 under the
 name of the
 committee
 on the
 subject of the
 accident.

Case

$$\frac{19 \times 10^3 \text{ BTU}}{1 \text{ kg}} \times \frac{1 \text{ kg}}{76 \text{ BTU}} = 49 \text{ kg} \cdot \text{infect}$$

$$\frac{\text{efficiency} = \frac{\text{output}}{\text{input}}}{\frac{44 \text{ kg}}{76 \text{ BTU}}} = 20\%$$

OCTOBER 15th

OR

PEACE TRICKY DICKY

OR ...

On October 15, the National Moratorium for peace came to St. Joseph's campus through the efforts of a newly formed group, the Peace Union. The Union with the help of the Student Association directed a program of movies, lectures, discussions and cut classes throughout the day.

Several weeks before the 15th the Union tried to adjust the faculty to the idea of letting the students cut their classes so that they could participate in the moratorium. The form letter sent to all of the faculty was followed by meetings with department heads and a group trying to see Fr. Banet, and Dr. Gatto. The effort was further stimulated by discussion within the classroom.

While most of the Union were working on the classes, Chrzanowski, with the help of Bill Helda, SA pres, were arranging for speakers and movies. At the same time, discussions in several clubs were to bring about the backing of the Union effort. The functional success was aided by the Poly Sci club both recognizing the Union's effort and by giving more than double the donation of the Young Democrats who had already recognized the movement. Throughout the Union was backed by the BSU and

the newly formed JBS.

As the day drew closer it was found that financial problems were arising with the confirmation of speakers and movies.. The immediate problems were taken care of by the workers including the two co-chairmen, Tom Wagner, Mike "Spirit" Hilbrich and Deacon Pat Fitzgerald, C.P.P.S.

Through their efforts three films arrived and were shown throughout most of the day. They were A Face of War: a report of three photographers in Vietnam; Last Command: a story of a French commander; and All Quiet on the Western Front: the effects of war on the boys fighting in the 1st World War. The movies seemed a steady attraction for the Pumas. The films were handicapped by the equipment but not bad enough that the meaning of the films was hampered in any way.

Five speakers came during the day giving views on several aspects of the war, American government and unmet needs.

Steward Bell, member of the legal staff of the Chicago Conspiracy 8, spoke on American government needs and law emphasizing the conspiracy act and part of the trial.

Larry Knoble gave another brilliant and in-depth report on the history of Vietnam, the aspects of Foreign and American colonialism and the government of Vietnam.

Rev. Ken Euig, with a co-speaker, discussed both draft resisting but also the effects of draft on the soldier himself and his reactions.

Curtis Strader had a very fine talk on the moral casualties of the war both to the people of Vietnam and to Americans.

Don Newville of the Casa Maria told a

concerned group of his work in Milwaukee, of the effect that the war has had on the policies of American government and the basic needs of the American people.

Little effort was made to encompass the town people in the activities though some did take part. The problems faced to encompass the pumas on their own campus was hard enough, though surprising success was realized as the movies were watched and even the speakers commented on the small though concerned crowds.

Fr. Shea, C.P.P.S., Ph.D., Dept head of history, gladly expressed his views and dialogued in an unstructured gathering during the day.

A Mass for Peace and an Ecumenical Celebration took place during the day and was well attended.

The Peace Union members were there, easily marked by red stained arm bandages, and they were optimistic.

They felt it was a success. It has helped to open the commonly stubborn eyes of most pumas. It brought reaction. Most of all it brought thought.

So the Union is forming up for the next big push, the two day Moritorium of November. Still collecting money to pay for the first day, the Union is planning ahead trying their best to be a motivating force in the current thought and courage of St. Joseph's Campus.

A ROACH COULD WALK A MILE!

One day I was accosted by an amiable cockroach who asked me what my reasons were for being at that particular spot in that room in that corner of the building on that part of campus in that part of the state in these United States this side of the globe and on and on till he got past the universe, and I had to stop him. I simply replied at the end of it all: "What is reason?" Well the dumbfounded little roach just sat there perplexing a while and then smiled off glibly, "I am glad I am where I am and you are where you are, because where you are you really are not, and you don't even know why, but where I am I know and can even tell you where you are." That's what I got for answering with a ques-

tion? And he rolled on his back and laughed and laughed till he nearly choked, rather ostensibly pleased at his own words. Not knowing just how to take him, I stepped on him and walked away disturbedly, thinking and wondering. "Simplicity is often the more complex," thought I "when it stares you in the face. The simple things are always forgotten--it's the problem of our race.

A simple song with words, a plain and simple smile;
That's all you need and nothing more---an ant could walk a mile."

Or maybe it should be a roach. I was suddenly cogitating maybe I shouldn't have stepped on him like that, it wasn't a pleasant sound. Besides that though he was truly right when he

said that I'm not where I am, i.e., where I ought be. And the foul thing is---where is anyone? Divide what you are here for (in this spot, on this campus, in this state, etc., etc.,) by what you are doing, and by a simple math formula you can evaluate your life! The fraction is fracturing. But so is falling of a giant tootsie-roll pop, or making like a nail in front of an ignorant hammer--- or getting stepped on by a giant cockroach. Ah, well, the next time you turn up your radio at the approach of wisdom, remem-

ber: the radio can only give you an ear ache, whereas wisdom is cheese to the hungry mouse, hot water to the college dormitory, a dirty sink to the average roach. Sometimes, now and again but not too often, I think of that roach and I put myself in his tentacles: Would that I could be simple, would that my spot in this room in this corner of the building on this campus in this state of these United States this side of the globe could be simple; would that I could walk a thousand miles---or else would that someone would step on me.

I was suddenly cogitating
maybe I should not have
stepped on him like that,
it wasn't a pleasant sound.

and seminarians are trying to do. In regards to this Pope Pius XII wrote:

To the older clergy we wish to make this recommendation: do not dishearten the young priest or seminarian. No doubt, disappointments are inevitable, whether they derive from the general conditions of human life, or from particular local conditions; but they should not arise from the fact that senior priests, who perhaps are discouraged by the disappointments of real life numb the energies of the young clergy or seminarian. Where mature experience does not prescribe a definite no, you should allow them to undertake projects, you shall let them try, and if everything does not succeed comfort them and encourage them to new undertakings. (Post-humous Discourse on The Priesthood)

What I have tried to do was to show that our answers to the problems concerning seminaries and seminarians may lie in the writings of former Popes I will not accept the fact that what has been quoted is old because the Encyclical "Ad Catholici Sacerdotii" was published on December 20, 1935, which makes it only 34 years old.

The same is true for the quotation taken from Pope Pius XII. It was intended for October 19, 1958. It would be therefore 11 years old.

THE ILLUSION OF THE PRIESTHOOD

F. HUBENY

An illusion is looking at something that really doesn't exist. It is something false to the reality the beholder believes it contains. This essay hopes to convey a few feelings on very pertinent questions: What is a seminarian? What is a priest and are we living up to our goal?

CHANGE ILLUSION —

This change illusion is associated with a degradation of the word, "creativity." "Be creative, change, innovate." Change is so necessary in many areas today, but a deeper, personal change, that is something more than just being "holy" is a real change not easily accepted. The amazing thing is that creativity becomes associated with external change which is then confused with internal transcendence: Change without a change to a fuller personality can make life easier to just drift through.

We have a rather illustrative song which the freshmen were forced to sing at the beginning of the year in front of the crowds of Bears and other normal people to the somewhat hoped dismay of the freshmen:

We are the mongies,
Mighty, mighty mongies.
Everywhere we go,
People want to know,
Who we are,
So we tell them:
We are the mongies, etc.

Why do seminarians like to cover up the fact? The answer lies somewhat in that a priest does not seem to have an outward something for which he should, for example forsake a wife. His religion seems so impersonal because as a seminarian he must have accepted or was forced to accept God in a way he never could grasp in experience and thus never could fully give to others.

When asked what a priest is he can't really say, just proclaim it as relative to each priest. When asked why he gives up marriage, he blurts out the good old answers: "First, I give up marriage because I desire to give my whole life to God (whatever that means); second, because in practical life I will need all the time I can get to give to my "flock" (even though many priests today admit they have nothing to do); and third, because it wouldn't be fair to my wife and kids (which, in looking at love, is absurd).

Many seminarians are confused. They admit that they're seminarians, go to optional religious services, but still fail to live what they're doing. They can merely acknowledge the above celibacy, for instance, without much concern one way or the other. Why? Well there is security in it. God is always right there to reserve a nice "place" in "heaven" and the Society is paying the bill.

Previously one could gripe about the prefects being inhuman or about the schedule being too mechanistic or about the lack of real personal decisions. What is there to complain about now? Nothing concrete anymore, but something just as real: Our lack of experiencing what it means to

be a seminarian.. We never knew personally what is meant. The old system kept us too busy bitching about our scheduled life and yet going through the absurd external absurdities which left the real problem covered.

SOLUTIONS —

There are two general solutions to our problem. The first is already being initiated. In this plan we would gather for discussions and often for something more than discussions with the whole community and at least make an effort to unite ourselves under a common ground of communication.

The second plan is a bit more drastic. This would be to disintegrate any separate hall for seminarians. This would force seminarians to live with secular students, not because their view of the educational system is any better, but because it will demand that the drifters wake up and consider what they are trying to live as seminarians and to see if it is worth the trouble. The loss of security will produce enough anxiety to require a searching for answers. Regular community dialogues as in plan one would continue.

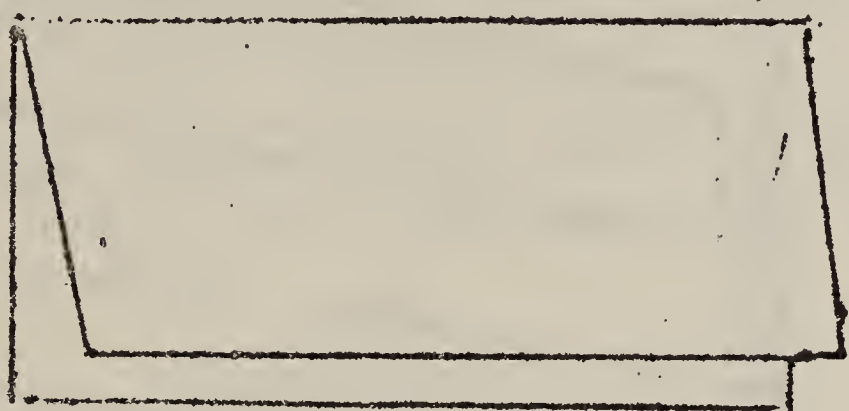
No matter what we do, we should not doom ourselves to the absurdity of living for nothing as priests: We should not fulfill the illusion of the priesthood based on priests not living the fact that they are priests.

KIRIGAMI

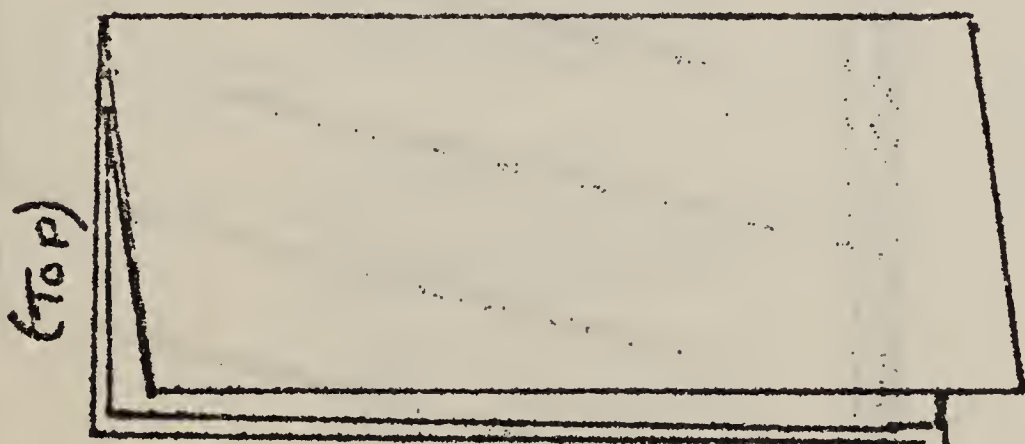
by Michael Hartker

-is the art of paper cutting, which was started in Japan over a 1,000 years ago. Here is one basic trick easy for you to do and to show your friends. It is: How to step through a piece of paper! First you take an $8\frac{1}{2}$ " by 11" paper, then follow the preceeding steps.

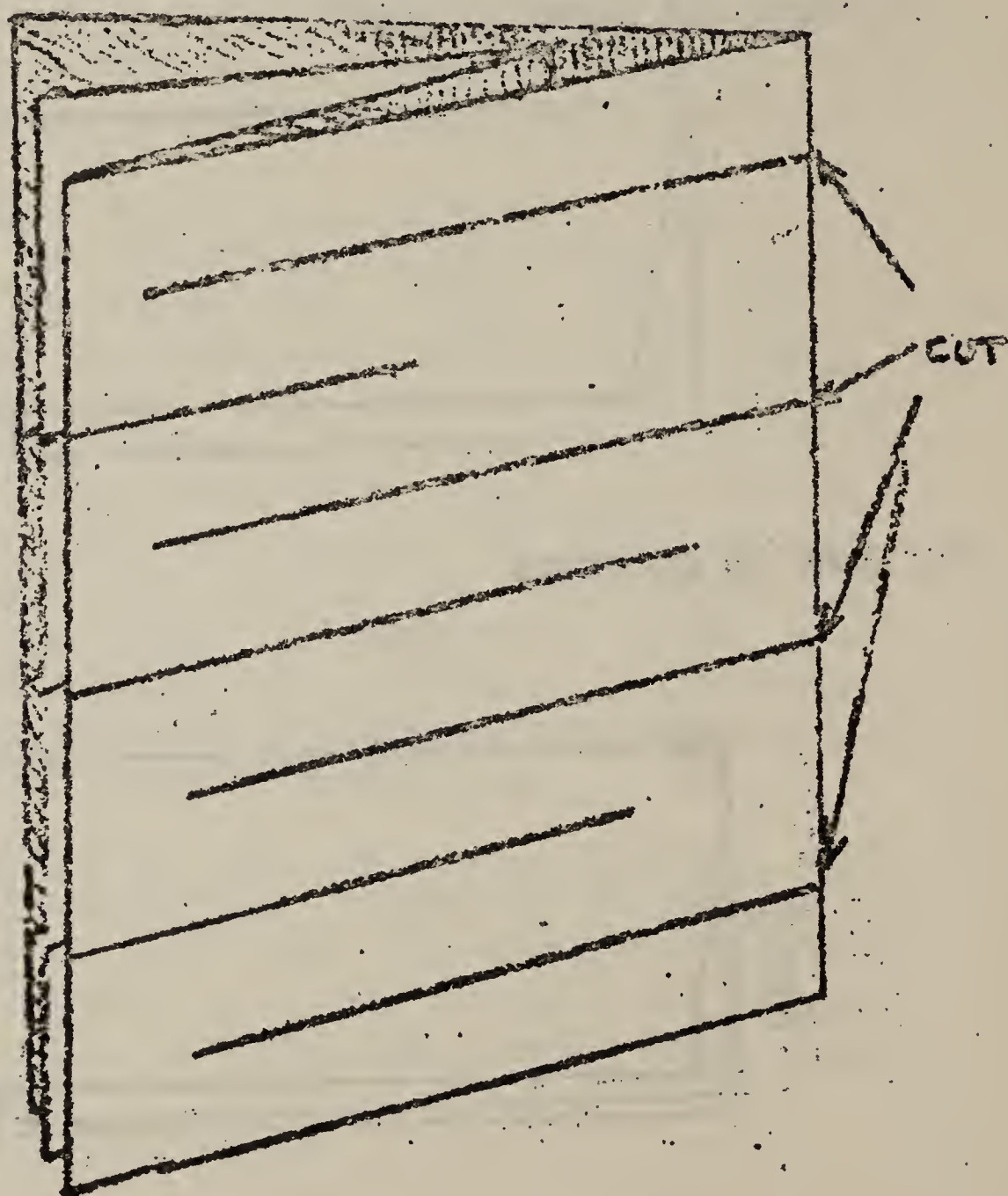
1. Fold the paper in half.



2. Then in quarters.



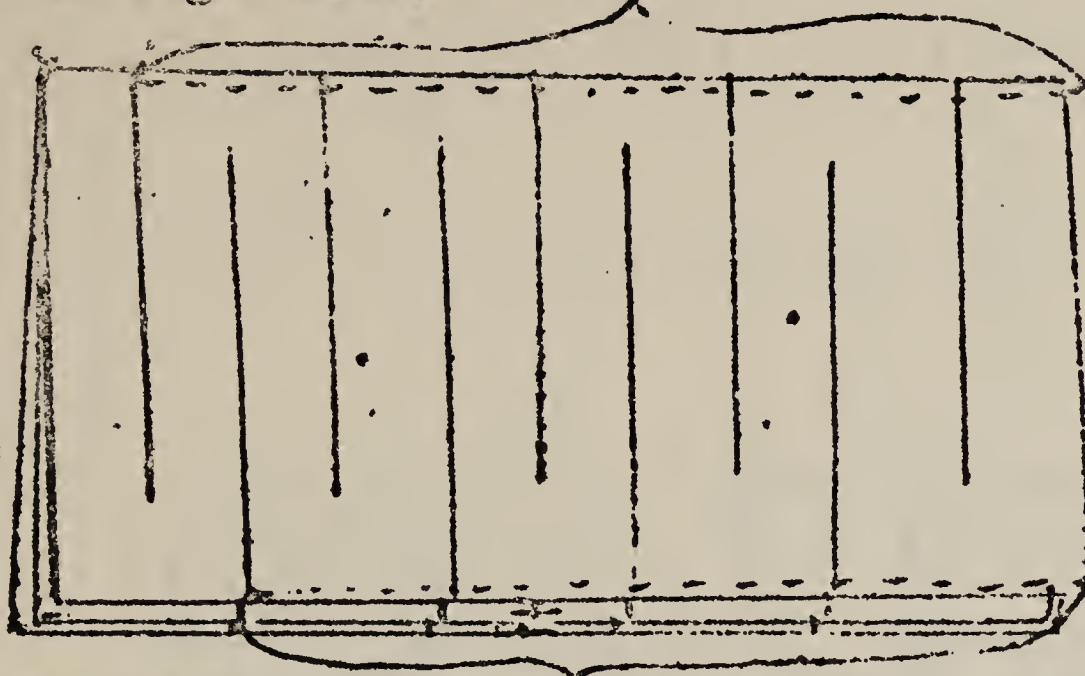
3. Cut where shown in diagram. You can have as many cuts as you want, but you must be careful not to cut into another line. Also the dotted lines in the diagram shows that the cuts must be on the outer edges from the double fold side at the top and bottom in the same sequence.



4. Cut the creases directly as shown in the diagram. Only one fold on the left and both folds on the right side.

Cut

(Top)

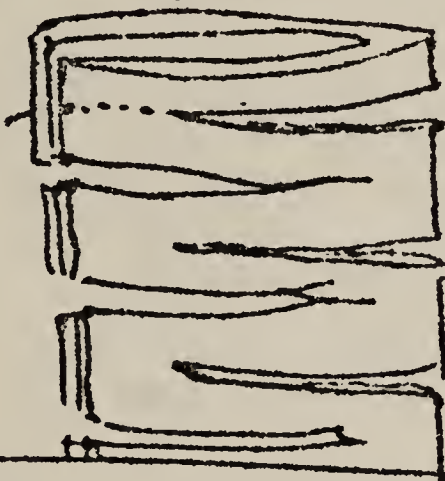


5. This step is most important! If you do it wrong, it will ruin the whole trick. Cut as shown in diagram, but you must only cut through the top two layers of paper.

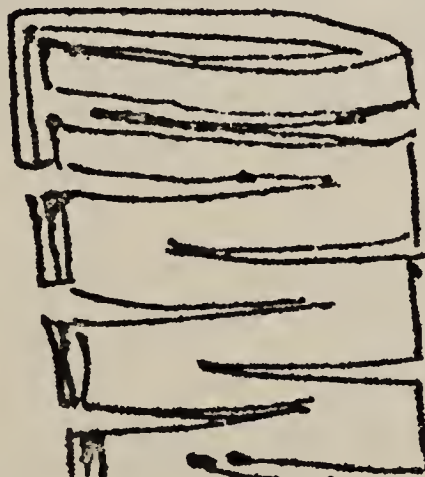
(Top)

B
E
F
O
R
E

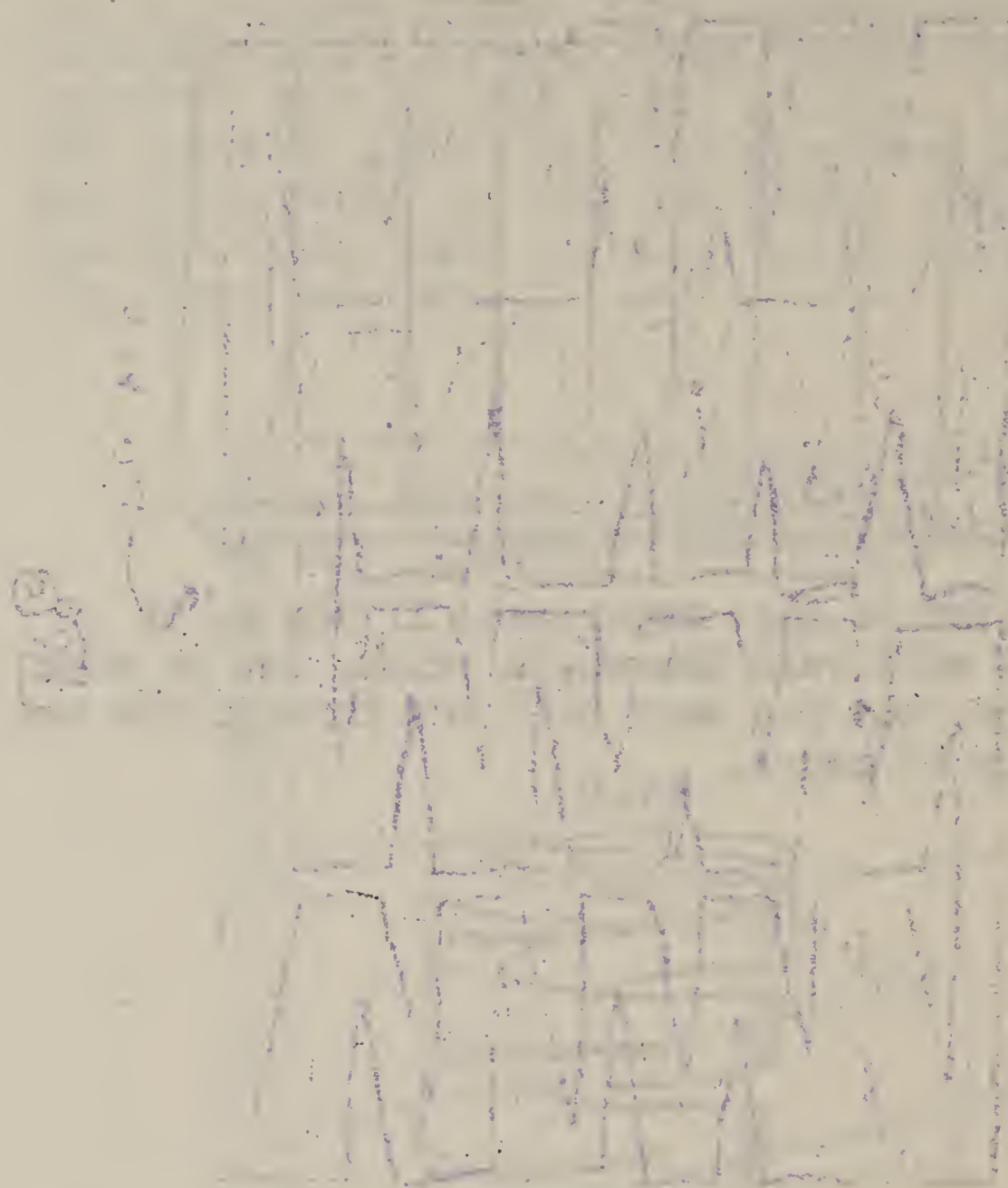
cut



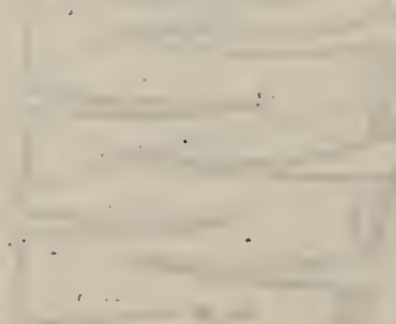
A
F
T
E
R



8. Open up and flatten out in original
position. Then lift up as shown in
diagram. Your old pattern should look
exactly like this:



9. You then should have a complete cir-
cle of around 5 feet in diameter if
you did it right.



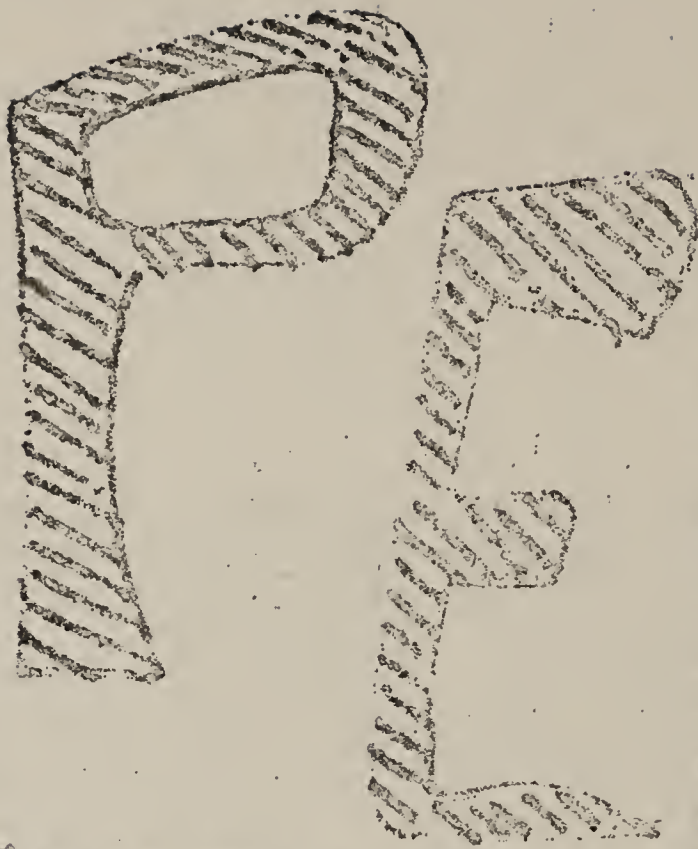
Seminarian's Disciplinary Committee

The Xavier Hall Disciplinary Committee as it stands now, has a threefold purpose. It will assist the Hall Director, Fr. Hanish in formulating or updating the hall guidelines. It will administrate disciplinary actions in coordination with College procedures. And it will remove the disciplinary role of Director of Seminarians to preserve counseling rapport.

Its membership will consist of Xavier Hall Student Council (president, Jim Seibert; vice-president, Steve Monastyrski; and secretary, Tom Fisher), the assistant director of Xavier, Fr. McCabe, and two clerical members of Saint Joseph C.P.P.S. household, Frs. Boton and McCarthy. It will try to supplement the College Disciplinary process.

At the time a well formed constitution is being drawn up to fulfill these purposes. The committee is to meet with Fr. Labbe, vice-president of student affairs and Mr. Bernacki, the Dean of Men on campus.

The committee is trying its hardest to formulate its role so that it can go into action as soon as possible. It hopes to begin full swing by at least the second semester of this year.

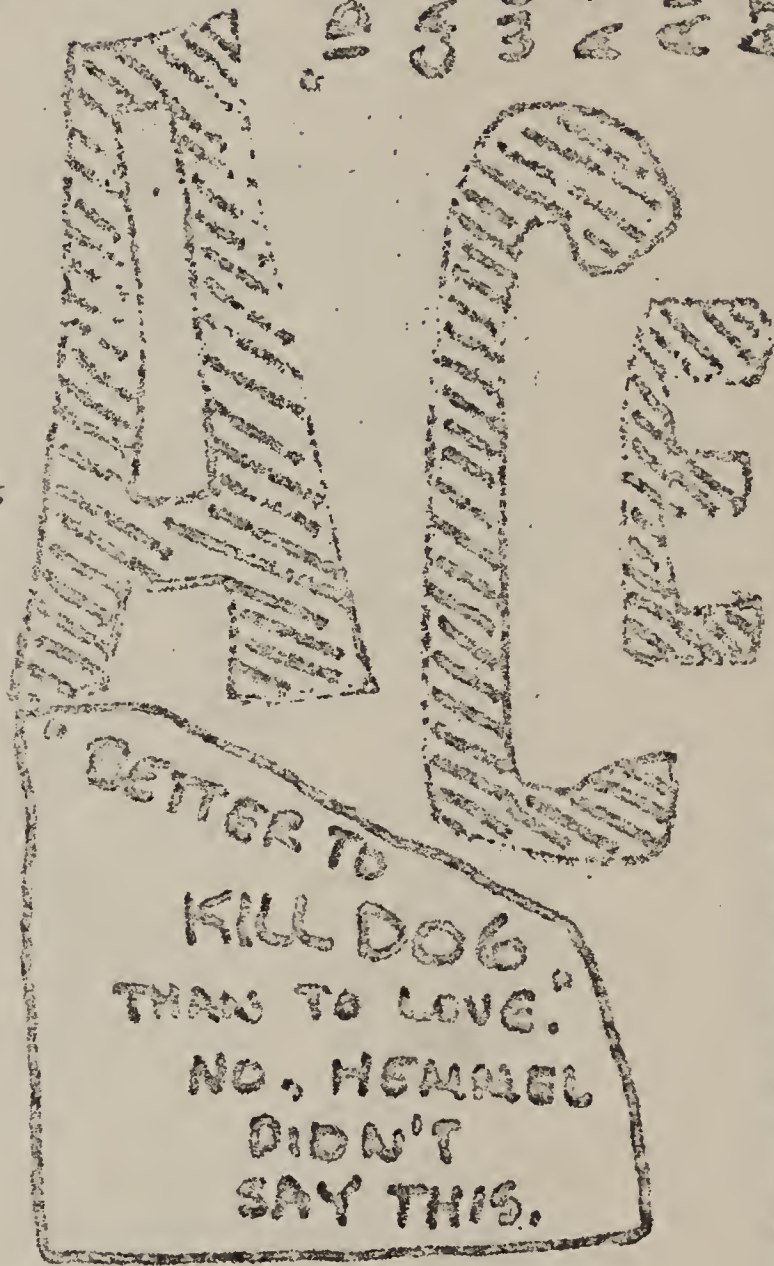


"BOY, THERE ARE SURE A LOT OF FILLER PAGES" CONSERVATIVE

"MAN, THERE ARE SURE A LOT OF WIERD PAGES." LIBERAL

"WOW, ANOTHER SHEET OF TOILET PAPPER!" PULSE

WHO CARES.



BETTER TO KILL DOG THAN TO LOVE. NO, HENRIEL DIDN'T SAY THIS.

DEAR JESUS,
You have been so good to me I want to send you this lollipop. Kindly send your address.
Susie Goodgirl

"IDEALLY, MAN CAN BE A WORKER, A SCHOLAR, AND A MOVER AT THE SAME TIME. BY

FOR CONSERVATIVE COMMUNISM BEING A THREAT TO HIS OWN

BR. GERARD'S GENERAL COMMENTS ON THE SOCIETY'S CHAPTER MEETING IN ROME

When I was asked by the Editors of Pulse to give my impressions of the General Chapter of the Society, recently completed in Rome, it presented some what of a dilemma. Just what was expected by these editors concerning the word "impressions?" Did they want to know all of the details of the Chapter, the results of the debates, an outline of the new Constitution? If so, then I must disappoint them, because it would be imprudent of me at this time to state publicly any detailed results of the Chapter before the official pronouncements are made by the General Curia and the Provincials. These pronouncements should be forthcoming very soon.

Therefore, I shall try to give what was requested simply my impressions of the General Chapter. When the new Constitution and General Statutes are released to all the members, there will probably be some who will feel that the Chapter was a complete failure. Some will feel that the Constitution is too general, others will feel that it is not general enough. Much discussion will take place as to the adequacy of the new Constitution and Statutes for solving today's problems. This is a situation that cannot be avoided, because each has his own ideas, his own convictions about what should have been done, and what had been done. Few will really observe, however, what actually took place and understand properly what has been accomplished.

One had to be in Rome, living with Community members of different nationalities, different cultures, different attitudes. One had to sit five and six hours a day in meetings listening to the discussions and sometimes heated debate. One had to experience

the daily discussions across the sitting room tables, in the corridors, and evening social get-togethers. One had to study the proposed Normative Text, the position papers, the minutes of the meetings, the new proposals presented. One had to experience all of these things to adequately understand the new Constitution and General Statutes.

If one does try to understand these experiences, then he will begin to see the magnitude of the accomplishment. For, compared to our former Constitution, the new Constitution and General Statutes are almost a masterpiece of brevity, and openness in approach. However, if one is expecting a literary masterpiece abounding with pious platitudes, or a "contemporary" Constitution filled with all sorts of theological goodies, then some people will be disappointed. For it is none of these. It expresses concise principles and norms that will govern our Society for the next eight years or so. It is simply written, almost to the point where any high school freshman could read and grasp the meaning clearly at the first try. But it is general and nominally legislative.

The Chapter very definitely brought all of the Provinces closer together, and more than that, it made each aware of the complexities of the problems, not only in the United States, but elsewhere in the world. These problems are not going to be solved tomorrow with over-simplifications, or just sitting around talking about them, or dreamily hoping they will somehow be solved by someone other than ourselves. We are in the midst of an evolution, not necessarily a revolution, and evolution takes a little more time with much more stable and lasting results than revolution. Another thing...we here in the United States somehow have grown to believe that we have all the answers to the problems of the Society, and if no one else agrees with us, we just have to split and go our own way. This is an oversimplification of the worst kind. We must solve our own problems it is true, but at the same time we

must be extremely careful of imposing these solutions on other cultures and nationalities with threats of splitting or "going our own way." A definite effort has been made and I believe accomplished to reconcile difference of understanding and ideas. The door has been opened for communication and a willingness to learn. How long shall we keep the door open?

If anyone really believes that major problems should have been solved at this one and first General Chapter of Vatican II, then he is being unrealistic and somewhat naive. But they can be solved and solved they will be, if each and every member takes now what has been given to him and utilizes it for the good of the Society rather than using what has been given to rationalize his own conduct and actions.

The Chapter has established a foundation. It will be debated as the solidarity or relevancy of this foundation. Perhaps it does have weak spots; perhaps it is not as stable as we would like it to be. But we have the tools, we have been given the opportunity of experimentation, we have been given a flexible and open set of norms to follow. We have homework to do before the next General Chapter in 1971. The time is short. We do not have the luxury of time for pettiness and selfishness.

We can become one, one Society of the Precious Blood. Much concern is being voiced about the demise of the Society, but in most cases the concern is for the wrong reasons. Dissensions and bitter denunciations will wreck us far more quickly than any Constitution or Statute. We may not all agree with what the Chapter produced, but we can work to improve what has been done. The first step has been completed. Now we must take the second, then the third, the fourth, and so on until we have reached that unity which is the sign of the Trinity.

else. They believe that Christ is as much a fagg or a whore as he is a priest. They see him in everyone, and that is why he is such an integral part of their lives. That is why they can't forget him.

Christ can be a redeemer or a judge. He can be a driving force in someone's life or a figment of the imagination. He can be a real friend who brings happiness or a real pain in the ass. He has been all of these things to me at some time.

Christ can set us free; we can set ourselves free without him; but we can't do both.

QUOTES

"I'm sober!" John Chernoski

"My left hand's a little stronger than usual because I arm wrestled with my sister."
Rod Jackson

"If half the people in our hall said what they thought we'd have no trouble keeping silence."

Vincent Lengerich

CAP 'N SAGA:

This place is reserved for workers.

GARY HEMMELGARN:
You talkin' to me?

"If Dvorscak pulls any more of his jerky tricks on the organ today..."

Dave Deibel

"That's my type of humor, it's funny to me but nobody else gets it." Pulse

living immoral lives with "pot" and "free love," many "would be" Christians are just as morally wrong. Their interest and teachings and thoughts and lives are theoretically the same. The true Hippie philosophy and the true Christian theology are basically the same. Individuals within these two movements are hypocrits. Individuals within these two movements are peace makers. And it is up to the people within one or the other movement, who realize the hypocrisy, to do away with the superfluous. We must "get down to brass tacks" to form this "perfect society." We do this one way be trying our best to live without these prejudices: short hair, long hair, neat and well dressed, neat and bell-bottomed clothes, race color, creed, and age.

There might be a
degree higher than
the Ph.D.
IS PULSE
WHY DO WE
REALLY
KILL HUMAN BEINGS
IN VIETNAM?
WHY WORTH IT?
DOES ONE HAVE TO
SPEND FOUR YEARS OF
HIS LIFE TO GET A B.A.
DEGREE?
WHAT IS
A PRIEST
FOR?
ARE MINOR
SEMINARIES
REALLY
SO
MARVELOUS
OR ARE
THEY
OUTDATED
AND UNREAL?
WHO NEEDS A BROTHER RELIGIOUS?
APATHY

(FOLLOW THE DOTS)

To marry a cute little wap
and have a bunch of little woplets.

Harry Hummer

Steve Monastyrski: TO BE ABLE TO
QUOTE FR. FROELICH, UNCORRECTLY
AND GET A PLEASURE OUT OF IT.

To be able to lift 3 elephants
over his head just so he can
say to Ben Basile: "I told
you so." Dennis Donahue

To go up to Fr. Onofrey's
face and call him "bubbles."
Tom Wanner

To give a core lecture on the
advantage and disadvantage of
having Polish sausage for breakfast.
Paul Fuchs

To relieve Fr. Adelman when
B-dale hits its 1st deficit.
Rich Friebe

Such is life, I guess,

PAX VOBIS!

THAT IS HOW
WHAT YOU
KNOW

MYSTIQUE OF MINORITY

CONTINUED

Question: What do you think the outlook would be if Biafra were controlled by Nigeria?

Lt. Col. Ojkuwu: We believe their intention is genocide. But I'd like to clarify that. Genocide, though it means wiping out a people individually, does not restrict itself to that meaning. To destroy a people-to remove or destroy that which makes them a people that is genocide. The Nigerian attitude toward us aims directly at destroying those things that make us a people-our institutions, our organization and our ability to resuscitate those institutions.⁶

One readily sees that the mystique of minority is being different from the majority or the power structure. If one followed closely the Biafran situation, one would notice that the 'minority problems' did not start for the Ibos until they were taken out of office. While the Ibos had been in power they could maintain their institutions and organizations.

For a minority to keep its mystique, its difference, and enjoy full participation as the majority takes power. For if a minority asserts its rights, that minority needs the power to defend and protect those rights. The minority problem is basically a struggle for power and status, social and economic. The group which enjoys the greater prestige and wields the power is always jealous of its privilege and is determined to defend its own values and its culture against competing and conflicting systems.

6"End To a Journey and an End to Flight; interview ed., by M. Kupfer and D. Robison, Newsweek, March 24, 1969, p. 55.

It is only when the subordinate group seeks to rise then its presence is resented."⁷

Take the case of the black people in America today. Before laws were passed certain rights were denied to the black man. When Civil Rights legislation was passed the black man had the power of the Constitution to defend the rights of being black and participating in the "American Dream." Before this if blacks were to share in the life and culture of society, they had to come up to the white man's standard. In otherwords, "Don't be what you are, become like me (The Majority) and lose your differences or particular mystique." The rebirth of the 'black consciousness' movement says, "Be proud of the black mystique, because we no longer have to be 'whitenized' to enjoy participation in the "American Dream": we have power - the power to maintain our mystique.

Every group in order not to be subjugated to subordinate treatment as a minority must have power, Black power for black people, German power for German people, and X power for whatever group not mentioned.⁷

The Catholic Church in America is a minority group. It has different beliefs than the protestant majority. It has been able to keep its mystique of truths by sustaining its own institutions and organization that the Ibos are fighting for now.

In this brief paper some light I hope has been shed on the mystique of minority: that is being different from the majority or the power structure. And how to maintain or destroy that mystique. But it will only be the growth of liberal tradition of the individual's liberty to be different and tolerance of differences that we can solve the minority problems (which are actually majority problems) in a form acceptable to the conscience of civilized society.

⁷"The Radicals," Look, January 7, 1967, p. 35.

TUG OF WAR



The day was cloudy, overcast, and a bit chilly, one of the first days of fall. The day had been rather prosaic, but this atmosphere of ennui was soon to be replaced. The traditional tug of war across St. Jee's grimy-bottomed pond was about to commence. Five teams appeared for the event, with Xavier representing two of them. As lady luck would have it, Xavier's first team was pitted against the second team. Dispensing with all formalities of concern for their peers, the first team effortlessly pulled them into the foul-bottomed pond.

The next match was

quite a thriller but the corpulency of the Supermongies was too much for Gasper. The ensuing battle between the Mongies and E. Seifert was the most highly contested match of the day. From the beginning pull one was easily cognizant of the evenness of the two teams. For what seemed to be hours the Mongies relentlessly pulled and pulled. Finally, the better-conditioned Mongies dragged their opponents into the chilly water. The Mongies would fain have called it quits for the day, for this last trial had enervated them quite thoroughly. Unfortunately, there was one team left to defeat, the victory-conscious Supermongies.

The only nuance between the two remaining



teams, that is, the exhausted Mongies and the ebullient Supermongies, was about five hundred pounds. To phrase it bluntly, the ensuing contest was farcical. With one king-sized heave, the Supermongies sent the Mongies sivering into the pond. Nevertheless our team could walk unabashedly back to Xavier, for we had displayed ourselves quite well; we had given it the old John Wayne try, but had lost we had shone true grit.

Though Joe Miller and Gary Hemmelgarn relentlessly claim they could have won this event, they were not given the chance as the time of the event was incorrectly posted by the I.M. Commissioner. The I.M. Commissioner would like to take this space to express his apologies in this matter and furthermore promises that this sort of situation will not occur again.



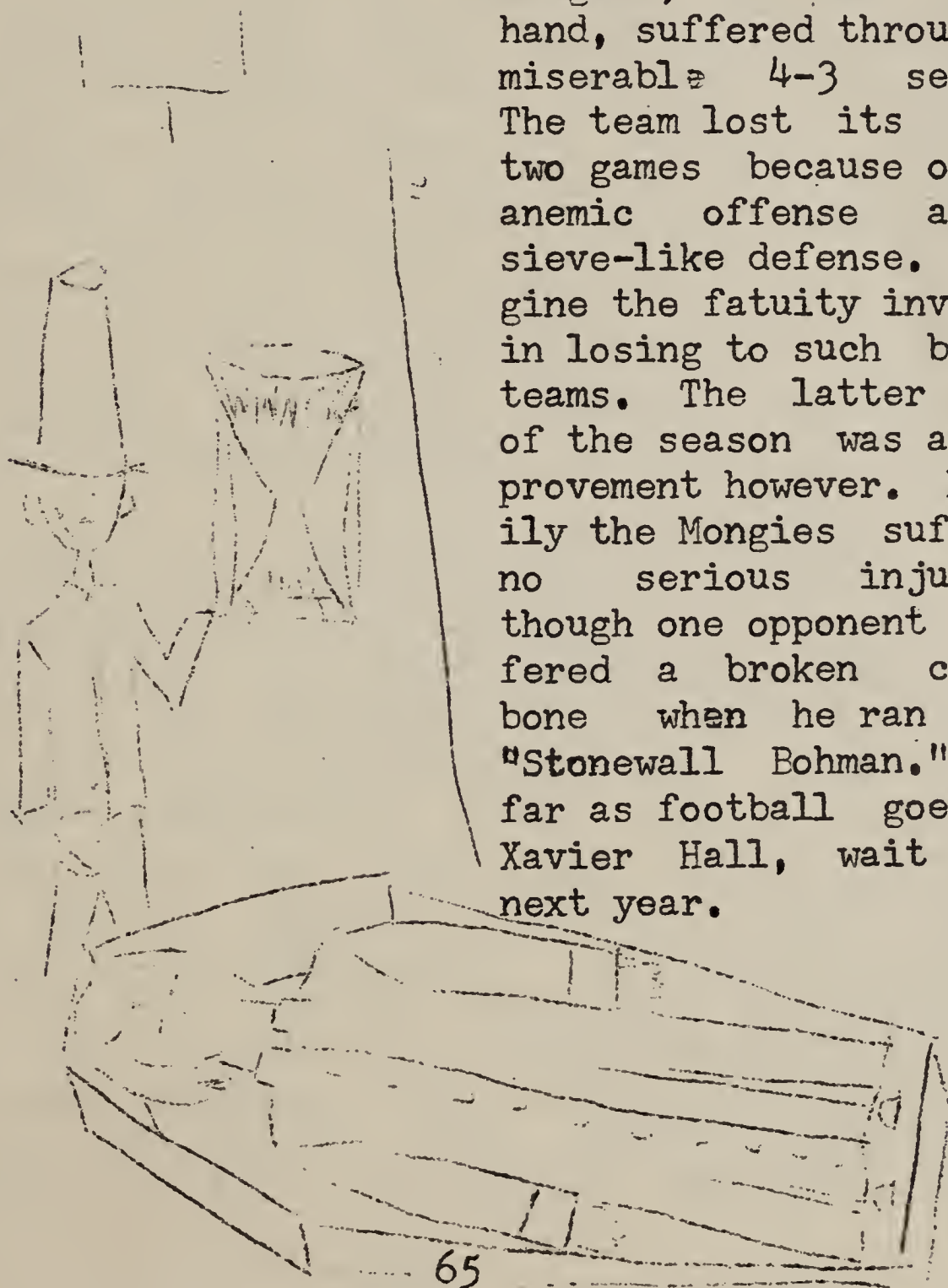
we've got plenty of it

MIKE WUEBKER

WAIT TILL NEXT YEAR

This year Xavier Hall was represented by two teams, the traditional Mongie team and the Undertakers. The Undertakers finished with a respectable 2-4 record, considering the league they were in. Perhaps the

most tragic blow to this team an injury to their All-American tackle, Sloth Mike Hoar. The big agile fellow suffered a serious knee injury which shortened his football season and put him hobbling on crutches. The Mongies, on the other-hand, suffered through a miserable 4-3 season. The team lost its first two games because of an anemic offense and a sieve-like defense. Imagine the fatuity involved in losing to such bovine teams. The latter part of the season was an improvement however. Luckily the Mongies suffered no serious injuries, though one opponent suffered a broken collar bone when he ran into "Stonewall Bohman." As far as football goes in Xavier Hall, wait till next year.



FRUSTRATIC

- Jim Seibert

Bill Krandell slowly walked down the deserted corridor. Only the hollow sound of his footsteps disrupted the eerie silence. As he reached the end of the hall, he stood as though hypnotized and stared at the full moon which penetrated an old-fashioned window. Bill stretched out his shaking hand and slowly raised the screenless window. He leaned out the aperture gazing at the concrete sidewalk below; six stories below. Bracing his hands on the wooden window jamb, and lifting his left leg onto the narrow window sill, the frustrated youth pulled his unsteady body into the open window. Balancing himself, he squatted in the opening like a hen sitting on a roost.

Thoughts raced through his mind like lightening. He was bitterly reflecting on his empty childhood. Bill reminisced his younger adolescent life and remembered how it had been filled with failure and frustration. He remembered the countless hours he had spent practicing for the grade school basketball team only to have his hopes shattered because he was in too many fights and his grades were too low. Bill's parents never helped him with this childhood problem. In fact, he never really had a home life because both his parents worked. Bill hated his parents and despised authority. Bill's confused

mind kept flashing these awful experiences before him.

Perspiration had now beaded-up on the youth's pallid face. The salty water streamed down his forehead and burned like fire when it got into his bloodshot eyes. Bill hated college life. He was tired of failing tests. He could remember only too vividly the discouraging grade he had received on his last biology test. He had spent a week in preparing for it only to receive a failing grade. Bill's emotions had come to a boiling point and he began to curse his parents, college, God, and life itself. Bill was nauseated and began to retch. He could feel the perspiration as it ran down onto his stomach being cooled by a chilly breeze. His whole body began to shake even more than before and he began to cry tears of depression, frustration, and hate. Bill thought that now was the opportune time to show everybody what a lousy thing life really is. Suddenly, the youth started to lose his balance. He futilely grasped for the window frame, but his groping hands found nothing but air. Bill's body hit heavily against the unyielding surface below. There Bill's body lay sprawled in an awkward position. Bill slowly picked himself up and pensively turned and walked down the deserted corridor. Once again he had failed.

WITHIN WAS SHOWN THE
LIVES OF HUMAN BEINGS

PULSE

ALL SUSCEPTIBLE ~~W~~TO LOVE
AND DEATH.